779 person, and it would never occur to them as possible that all
798 persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from
[799] religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

779 HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells,
772 such as the hot hell, the cold hell, etc. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "sem", should attain "nirvána", or, as they would put it, go to heaven (thoris thop ches), but if owing to sins (rdikpa) committed in this world (jikrten), the soul is unfit for nirvána (stongpa ngyid), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. Eedaks or Yeedaks is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist cosmography condemned in a fore-hell to suffer perpetual hunger and thirst; a grade of punishment preceding the final and full torments of hell, they are represented as giants with huge bellies and very narrow throats, inhabiting the air."

[775] Between the time of death and re-birth the disembodied soul is said to be wandering about in space (khorwároo kiám ches), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

826 [61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.

●579 HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties
[181] are attacked by Tartar robbers termed "chakpa". ArGHóns (see half caste) are more than a match for these highwaymen, but the Bots (i.e. Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.

327 HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye arrangement serves with them for a hinge.

The people in the nomad camps liked to see the traders from 437
Ladakh, simply even for the change that their appearance provided in the eternal monotony of the life in those wildernesses. Soon the trading got underway. Amid endless bartering and haggling the Ladakh people exchanged their wares for salt from the nomads, as well as natron, and sheeps' wool. They had already traded their own sheeps' wool along the way in the villages of Ladakh. In exchange for this, they purchased from the mountain shepherds some fine shawl wool which was gotten from the fine lower hair of the mountain goats and which they sold again at a profit in Kashmir. There shawls and other fine woven materials are produced from it.

The people from Kalatse had done good business; almost all of their exchange goods, even the Indian wares, they had been able to exchange at a good profit. Another even larger camp was to be visited, in which more natron (for the preparation of tea) was to be traded. /157/ The camp lay to the side of the ordinary trading route in a broad floor of a valley. One day, as the people of Ladakh were moving slowly 579
and wearily along the sandy route in the scorching sun with their heavily laden animals, a shot was suddenly fired at extremely close range. This was soon followed by a second, a third, and a fourth shot, bullets whistled around their ears, a horse which had been shot through the neck with a bullet collapsed and rolled over in the sand with its load, a man, whose muscles on his left upper arm had been torn by a bullet and whose back had been grazed, fell down. In spite of their heavy burdens, the horses ran as if mad, scattering in various directions, even the loaded sheep and goats rushed off. Seventeen Tibetan horsemen galloped toward them. The Ladakh people skillfully looked for cover. Seven shots resounded one after the other from their rifles, one of the Tibetan riders who had been hit in the chest fell in the sand, two of the attackers' horses were shot from under their riders, but before the old-fashioned rifles could be reloaded, the Ladakh people were surrounded by the bandits who attacked them with lances and swords. The Ladakh people defended themselves with swords, pikes, and the butts of rifles in a very courageous manner; a furious battle developed in which Drogpa Namgyal distinguished himself particularly. The fighting spirit of the old Dragshos had been awakened in him. With blows of his sword he knocked two bandits down on the sand. But the bandits' superiority was none the less too great; they were all of them younger and strong men, while among the Ladakh people there were some old men. The battle ended with the Ladakh people being led off with

579 their hands tied together behind their backs. The bandits drove the scattered beasts of burden together again with great difficulty and led the captured caravan, people and animals, together with the stolen wares into a distant valley. They went along devious routes, avoiding the great caravan thoroughfare and, as darkness was falling, they arrived at their camp in the valley where the feet of the prisoners were also tied together. Thus the prisoners just had to lie on the ground and wait for whatever might happen. Late in the evening each of the prisoners was given a lump of kollag and a little bowl of sour milk. Then the men lying on the ground were pushed together, and the armed bandits lay down around them to sleep while two of them stood guard in turns. Despite the /158/ penetrating cold, no fire was lit, so that the attention of the Tibetan police patrols would not be drawn to them.

The next morning the bandits first debated amongst each other excitedly for a long time, then their chief announced to the Ladakh people that they were to appoint one of their group who had influence in their villages to ride as fast as possible to their native village and to bring back 200 rupees for each of the prisoners. He was then to return with the ransom money as rapidly as possible, and this money he was to bring to a certain spot in the neighborhood of the camp, alone and unarmed. The messenger rode away. The bandits threatened their prisoners that at the slightest attempt on their part to flee the persons concerned would be killed. Nevertheless, the robbers displayed human sentiment. During the day, the bonds on the prisoners' feet were loosened a little, they received the same simple food as their captors. The wound which one of the Ladakh men had received was [752] dressed scantily with old rags, fresh yak dung, and soot. His wound was not dangerous; matters were more critical with the man from Jangtang, who had a bullet from Drogpa Namgyal's rifle between his ribs, and another man's lower arm had been broken by a blow from Namgyal's sword. The bandits put the broken arm in a splint of stiff yak leather, the other wounded person had the bullet cut out, and his wound was burned around the edges with a red-hot iron. He was given musk to anesthetize him against the pain.

579 701 The imprisonment of the Ladakh men was not to be of long duration. On the second evening, as darkness was descending, the bandits were sitting around the smouldering camp fires to butter tea and tsampa. They were chatting, and again and again they were recounting their heroic deeds to each other, when suddenly, out of the dark, there appeared figures as though sprung from the ground--they

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were about thirty Tibetan frontier soldiers who called upon them to surrender. The bandits seized their weapons, but already they were surrounded, and at rifle point they were forced to surrender. They were bound and would be brought before the nearest dsongpon (district captain) for judgment. The Ladakh men were freed. It is true that their liberators demanded as a compensation for their "selfless" effort a tribute of eight sheep, a sack of flour, two sacks made of hide filled with butter, and twenty rupees. They took an even greater tribute /159/ from the robbers, from whom there was also more to be had. This was an extortion, and the soldiers knew that. All of them, the soldiers as well as the bandits, were also acquainted with the command of Buddha, of whom the chieftan of the bandits always carried a small bronze statue around with him on a string: "Take nothing that is not given to you!" But--Heaven is high above, the Dalai Lama is far away, and Buddha has disappeared in the nirvana: finally one confesses it to the lama, and the latter imposes a small fine on one, a small offering of the "gain" is brought to the Buddhas, and with that the matter is closed, and the conscience is set at rest.

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The people of Ladakh were glad to have got off so easily. If the soldiers had not turned up they would have lost everything and scarcely all would have reached their home alive. The following day they immediately set out on the way back, in order to reach as soon as possible the border of Ladakh and with it safer regions. To compensate for the two horses that had been shot they bought two of the "seized" yak oxen from the soldiers for little money. The wounded man was placed on top of the burden carried by one of the yaks. The flesh wound healed marvellously soon under "expert treatment."

The profit from the business expedition had in this manner shrunk to very little. The disappointed men had time on their long journey back to reflect about the usefulness and the effectiveness of the assistance of the lamas and the magicians as well as of the "divine" dispensers of protection and wealth, to obtain which had cost them so much. It was a slight consolation for the men of Kalatse that for once they were able to eat such plentiful amounts of meat. On the plateaus of Jangtang the wild yak still lives in larger herds, and other large wild animals are to be met with there. Namgyal succeeded in creeping up to a yak herd with great skill and to lay low a strong bull with a well-aimed shot. Later, he killed a few Tibetan antelopes and a great number of snow pheasants, so that for once the Ladakh people were able to feast on meat. They appeased their Buddhist consciences with

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

Monasteries send their Incarnate Lamas to Lhasa for ten years of schooling. When they come back, will they not be either indoctrinated in Communist theories or, at least, not hostile to Communist influence?

The oracle at Lhasa tells each monastery where to find the reincarnation. That oracle will now be Communist. Will he not use his power to select Incarnate Lamas from friendly sources?

Millions upon millions look to the Dalai Lama as spiritual head of the church. The measure of their resistance to Communism may be dependent on the word from him. As Bakula told me, "Buddhism has a great hold on our people. It is the most important thing in their lives—more important than economic welfare, sanitation, modernization. Our people are interested primarily in matters spiritual."

The Chinese Communists, acting as pawns for Soviet Russia, now stand in a strategic position to exploit that religious situation to the limit. Meanwhile they do not remain idle. From reports that spilled over the Indian-Tibetan border in 1951, the Chinese Communists initially gained some prestige in the eyes of the peasants. They constructed roads and built new buildings. They drew up plans for the industrialization of Tibet. Soviet technicians were "invited" to participate. One of the first projects was a woolen mill. Another was a coal mine. The mill is under construction; the mine is operating. And Soviet technicians are already combing Tibet for uranium, gold, copper, coal, and iron—deposits said to be rich and yet to date never developed or exploited. To a country long under the deadening influence of feudalism, where nothing changed from century to century, any improvement marks the beginning of a new era. Moreover, the expulsion of the raiding Kasak bandits brought the Communist troops new prestige. By that act alone they had, in the eyes of the Tibetan peasant, gained credit as liberators.

But the power of the Buddhist priesthood, when allied against Communist forces, may be considerable. The lamas started an

484 question whether he would return to Lhasa was still undecided.
648 Pending that decision, the Chinese Army was waiting a respectful distance from Lhasa. When the Dalai Lama reached Lhasa on August 17, 1951, the Chinese Red Army moved into action. Communist contingents poured into Lhasa and then fanned out racing across Tibet to posts on its southern frontier. But until that date the border was open.

000 I had seen again and again between Baralacha Pass and Pagmur these fast-moving Tibetan horsemen going like the wind and armed with either rifles or revolvers or both. There were a dozen or so in some bands. None had molested us. But the idea grew that perhaps some marauding band might.

• 529 This night at Pagmur I learned more startling news from my new Army friends. There were somewhere in this region two hundred armed bandits who had raided for years in Sinkiang and Tibet but who had moved south as the Communist influence became strong up north. These were the famous Kasak bandits who for years had made their living by raiding. They would kill if they were resisted. But their pattern of raiding was only to run off all livestock, to seize all guns and ammunition, to take all the food of a camp, and then on a selective basis take what other articles of clothing or equipment suited their fancy.

000 The rifles of these Indian soldiers looked more and more comforting and appealing to me as the story of the Kasak bandits was related at Pagmur.

"When do you return to Leh?" I asked the officer.

"In the morning."

"What will you do when you reach Leh?"

"Be assigned to garrison duty."

"Isn't it more fun to be on the trail, camping out every night?"

"Yes, sir."

"Then stay with me. We'll all go to Leh together."

"But my orders read—"